



CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

eISSN: 2660-6828 | Volume: 04 Issue: 05 May 2023
<https://cajipc.centralasianstudies.org>

The Paradigmatic Relationship of the Tree as Well as Water and Fire in Folklore

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Received 14th Mar 2023, Accepted 15th Apr 2023, Online 27th May 2023

ANNOTATION

In world folklore studies, the genesis of arboreal images, their artistic gradual improvement, their poetic interpretations and aesthetic functions in folk works have been studied in terms of the concepts of historical and ritual-mythological school theory. In the folklore of all nations, the image of a tree is poetically interpreted according to people's national worldview, living area, and culture. Therefore, it is necessary and urgent to reveal the historical and gradual interpretation features of the image of the tree in every folk art, to illuminate its mythological and social-life foundations, to determine its poetic, semantic-structural features. As a result, the characteristic signs of the development of the poetics of traditional images in folklore become clear. This article deals with the paradigmatic relationship of the tree as well as water and fire in folklore.

KEYWORDS: Life of tree, mythology, paradigmatic relationship, semantic-structure, the image fire, tree and fire, tree and water.

I. Introduction

In mythology, the relationship between trees and fire, in particular, the image of fire and an oak tree, occupies a special place. The oak tree is also considered sacred among the peoples of the world, and with its help, the "eternal flame" was kept in the temple of Vesta. This fire was constantly guarded by the Vestal priestesses. It was ritually burned in midsummer, the failure of which was compared to the infertility of this seed. At the same time, burning the wood of this tree was also believed to bring about the resurrection of the spirit of fertility. Wide use of oak ash in folk medicine is also related to this ritual. As a weapon of the Thunder or Sun God, the oak fireball represented strength. A wreath of oak leaves also expressed the idea of strength and dignity.

In a legend recorded from ancient Urganch, an attempt was made to reveal the pre-Muslim nature of the connection between the tree and the cult of fire. In the legend, Geshtasp, a horseman from Jamshid's generation, becomes a minister. He secretly keeps one of his servants in the grove of a huge oak tree planted near the palace, and instructs him to light a fire in that grove and to announce in the name of the God of Fire that Geshtasp has seized power and founded the truce. The legend has a bookish character. But it is worth noting that it depicts the connection between fire and a tree. This motif is extremely primitive and is associated with life habits such as rubbing wood and making artificial fire in ancient times.

II. The Main Part.

Kavakirna (white hawm) is mentioned in Avesta as a sacred tree of Zoroastrians. It is said that he is protected from Ahriman by a strange fish called Kara, which lives in the Farog Kart river.

In Zoroastrianism, it was believed that there is a connection between the sacred fire and the tree. In particular, these beliefs were manifested in the form of a fire hidden in a tree. Another basis for burying the body in a coffin is related to local traditions of ancient fire worship. G.P. Snesev said that in order to protect the earth from defilement, during the burial process, the body is removed from the earth with various means, such as a coffin, a coffin, a bed, wood, and a rug. So, it can be concluded that the coffin or wood in this place performed the task of keeping the sacred ground from becoming unclean. N. Rahmonov also spoke about the three types of earth recognized as the basis for a person's happy life in "Avesta". These are: the land planted with wheat, watered and planted with trees, irrigated and plowed.

It is known that the "righteous, death-eliminating" juice of Havm ("havma", Sanskrit "savma"), described as the "tree of life" in the third book of "Avesta" "Yasna", "does not even kill people, makes water and plants dry." Yasna's 9-11-Hot is devoted entirely to her praise and praise. From the primitive period of Zoroastrianism to recent times, this tree and its juice have had a central place in various rituals of Mazda fans. Those who interpreted the water or juice of Havm as defeating death or returning death and believed in this belief with strong faith. Havm was considered the king and master of drugs.

According to "Bundakhishn", hawm is the most classic, supreme and incomparable tree. In the 9th Hot of "Yasna" it is Vaiwaghon who was the first among the people to taste the healing juice of khamm. related legendary events are given. According to the legend, Jamshid grew up to be the owner of good flocks, the most remarkable among people, extremely beautiful. During Jamshid's rule, both humans and other creatures will live forever, and grass and trees will not wither.

After that, a man named Otbin drank from the water of Hawm tree and Faridun was born from that man. Faridun Aji is the hero who defeated Dahok. Thirdly, a man named Atrat from the house of Shem drank the water of that plant, and Gershasp was born from him. And Gershasp kills the horned dragon. Gershasp was cooking food in the iron furnace in front of the dragon. Due to the heat, the dragon floats violently and the boiling water from the furnace spills out. Gershasp deftly dodges and kills the dragon. Fourthly, a man named Purushaspa drank from the water of this plant, and from him Zarathustra, the founder of the Mazda religion, was born. These legendary events show that the roots of religious concepts related to trees go back to pre-Islamic religious views.

Mythological concepts of "obi life" or "juice of the tree of life" that give eternal life are also found in the "Zevarkhan" epic. Semurg takes Zevarkhan, the prince of Baghdad, to the distant country of Shamshad. While hunting, Zevarkhan saw Malika Huban, the daughter of the king of Shamshad, and fell in love with her.

Often in fairy tales and epics, the image of the maple tree is expressed as a parallel paradigmatic alternative. It can be felt that the water of life (mangu life) was sprinkled under the plane tree, and as a result, it was influenced by the plot of the legend about the long life of the plane tree. This can also be proved by the depiction of under the maple tree as the abode of the giants.

"Why does the sycamore live so long?" In the historical legend, the reason why the maple is the most inhabited tree among trees is explained through a fictional story. It says that a person who drank from the water of Iskandar heard a description of a long-lived spring. Alexander sent his soldiers to fetch water from

the spring, and while he was walking around, he suddenly came across a man whose body was under the ground and whose head was above the ground. The man painfully told Iskandar that he had fallen into this situation after drinking the water of life. Hearing this, Alexander did not drink the water of life brought by his soldiers, but poured it under a nearby sycamore tree. This maple lives longer than other trees.

According to the legend of "the boy who turned into a sycamore tree", there was a beautiful, beautiful girl named Kaldirgoch near Kyzylkum who proposed to the young men who could fetch water from the Sayhun river and quench the thirst of the people of our village with its life-giving water. I will get married at that price, he stipulates. Hearing this, a shepherd named Aimek sets off to try his luck and goes through many difficulties to fulfill this wish of the Swallow. Aymek's lamentation reached the god, and a big fountain sprang out from the place where the last drop of his mesh fell, and the young man sitting next to him turned into a maple tree. After hearing that the shepherd boy had brought water, the swallow came to see Aymek with his friends in the middle of the night, and his gaze fell on the boy who had turned into a maple by the gushing spring: May my life be sacrificed for the boy who sacrificed his life for the country of Elu! - he cries hugging the tree. At that moment, the Swallow will forever cling to the maple tree in front of his friends. Since then, the village where Swallow and Aymek lived has been called Tomdibulok. There are still two trees that are not intertwined.

According to the legend about the maple leaves, a saint had one son and one daughter, and invaders came and killed his children. Two trees grow from the place where the blood of a baby - a boy and a girl - was spilled near these two. These trees were the first maples. That is why maple leaves are reminiscent of a human palm, i.e. five paws.

One of the manuscripts depicting ancient Slavic myths contains the following dialogue: "Question: What holds the earth?" Answer: Flood water. What lifts the stone? A river of fire. What is that fire on? "There is an oak tree planted first of all, as strong as iron, whose roots have received strength from the power of God." It can be seen that in the imagination of the Slavs, the foundation of the universe is the oak tree, which was created first of all. Oak tree is also known as "fire tree". Because of its high heat capacity, it causes unexpected fires.

In some legends, it is observed that the relationship between tree and fire is expressed not through these images, but through its analogues. There is a holy place called "Kuyik tut" in Kyziltepa district of Navoi region. According to the legend about the origin of the name of this place, a man named Karakhan Eshon Buva was washing his hands in the river when he saw a piece of oil burning on the surface of the water. Grandfather Eshon takes the kosov out of the water and pushes it to the river bank. By God's command, the burnt blackthorn leaves and a big mulberry tree grows. But because one end of the kosov that flowed in that river was soot, although this mulberry tree was growing, its inside was burnt and blackened as if it had just been burned. Over time, this mulberry tree, which grew from Kosovo, became a shrine.

The use of fruit trees in fertility beliefs is not accidental. Some elements of the fertility believer lived in the stage of ancient shamanic traditions. In the process of "healing", the Porkhans used alas to drive away the spirits from the sick body, and they lit the fire with mulberry branches. In some places of Khorezm (Shavat) other fruit trees were used as firewood in the ceremony.

In legends and legends, along with fruit trees, trees and shrubs such as willow, poplar, turangi, and yulgin are depicted, and they are described as growing more near water. In particular, in folk songs, majnuntol usually represents the image of a lover who is unable to reach his beloved, but in the following legend, it is not a

lover, but rather a lover. They say that the boy and the girl fell in love with each other. The girl's parents are ignorant and rude people. They forcibly betrothed their daughter to the son of one of the rich people in their neighborhood. The girl could not stand it and decided to meet her lover secretly from her father and run away. Sensing his daughter's intentions, the father goes to the riverside where the young people promised to meet and lies in wait. When the time passed, on the one hand, a young man in love with a mustache appeared, and on the other hand, a girl with a knot on her wrist appeared. At the place where they met, the girl's father was hiding and pushed the young man into the rushing stream, and he held his daughter tightly. An innocent young man drowned in the bosom of the roaring stream's merciless waves. The girl who lost her lover cried out to God and said: "O Lord, the Creator! Turn me into something so that my merciless parents are hard on me, and my daughter is always happy with me!" - he moaned. Then the god turned the girl into a tree. He spreads his hair and goes to the fields and ditches. And the waves hit her and stroked her hair. People call this tree "willow".

In our opinion, this is due to the fact that willow branches are often compared to girls' hair.

In the fairy tale "Mohistara" there are four who grew up in the four corners of the pond

the tree is described as follows: "a large marble pool in the middle of the yard. The water of the pool is as clear as glass. There are four trees in the four corners of the pond. Shavkat had never seen such a tree before. The fruits of the tree were not real, but some were of precious stones, such as rubies, emeralds, pearls, gold, and emeralds.

In the above-mentioned fairy tale, based on the mythological vision of the horizontal cosmic structure, the four trees by the pond are symbols of the aspects of the world. The variety of fruits means that the aspects of the world are unique or different from each other. Therefore, there are ancient Peruvian myths about the red, white, black and yellow tree growing in the four corners of the world and the "golden tree" located in the center of the universe.

It can be concluded that the four trees by the pond mentioned in the fairy tale "Mohistara" are also interpreted as the equivalent of the "tree of life".

In the fairy tale "Gavhari Shamchirok", this strange object is not at the bottom of the river, as the characters of the fairy tale think, but on top of a tall tree by the river, because the lamp does not burn in water. That's why the father, who saw a lot in the fairy tale, shows his son the right way, saying that he can be found not in the water, but on the top of the sycamore tree. But in the fairy tale "What the old man knows, the fairy does not know" it is said that the candlestick is not on the top of the tree, but on the top of the mountain.

In the fairy tale "The Black Fairy" it is described that the spring that resurrects the dead is under a sycamore tree. In this case, the connection between the maple and the water analog was based on the views of the "water of life".

In the fairy tale "Orzijan and Kambarjan", it is possible to witness a special remark that the shade of the sycamore tree on the bank of the river "occupies three places". In the fairy tale "Ziyad Batir", in order to cure the sick princess Qamarkhan, they put her under two trees near the spring, whose shade reaches two feet of ground. Under these two trees, the princess reunites with her lover, Ziad Batir.

III. Conclusion

Folkloric works show that tree and soul and spirit, tree and bird, tree and water-fire are interrelated. Often, in fairy tales and epics, the image of Semurg and the plane tree is expressed in a parallel paradigmatic alternative.

In the content of folklore works, there is also an artistic reference to ceremonial customs, which are organized in connection with a certain tree, but are now being forgotten. Attributions related to the tree certainly take part in the ceremonies held in connection with the birth, family formation, and death of a person. The basis for this is the understanding that human and tree spirits are connected.

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